UNITARIAN WORD & WORK

NOVEMBER 1910

The Monthly Bulletin of the American Unitarian Association, The National Alliance of Unitarian Women, The Unitarian Sunday School Society, and The Young People's Religious Union

Publication Department
AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street, Boston, Massachusetts
50 CENTS PER YEAR 7 CENTS PER COPY

THE UNITARIAN NATIONAL SOCIETIES

REPRESENTED IN THIS ISSUE OF WORD AND WORK

All of these societies have their headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass. The names of the principal officers of each society will be found on the first pages of the sections devoted to their respective organizations. The work and purpose of these societies may be stated in brief as follows:

THE AMERICAN UNITARIAN ASSOCIATION

The Association was founded in 1825, its object being "to diffuse the knowledge and promote the interests of pure Christianity." In furtherance of this purpose the Association publishes books, reports, and tracts; supports missionaries; establishes and maintains churches, and aids in supporting ministers; assists students in preparing for the ministry; and helps fellow-citizens of foreign birth and speech in entering upon their American life. It administers endowments for the benefit of schools and churches of the Unitarian order; for the relief of poor and worthy ministers and the widows of ministers; for providing public lectures in centers of population; for the benefit of schools for colored people in the South; and for many other beneficent purposes.

THE NATIONAL ALLIANCE OF UNITARIAN WOMEN

The National Alliance was organized in 1890, and has for its aims primarily to quicken the religious life of the Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowship; to promote local organizations of women for missionary and denominational work; to bring them into helpful association; to collect and disseminate information regarding all matters of interest to the denomination, such as needs of local societies, facilities for meeting these needs, work to be done, the collection and distribution of money, and in general to devise ways and means for the most efficient usefulness of the women of the Unitarian fellowship.

THE UNITARIAN SUNDAY SCHOOL SOCIETY

The Society was founded in 1827, and exists for the purpose of co-operating with the churches and Sunday schools and the homes of the Unitarian denomination in promoting the religious and moral education of the rising generation. It seeks to increase the number, size and efficiency of the Sunday schools; to publish manuals for use in the Sunday school and the home; to keep abreast with the progress and application of psychology and pedagogy to religious education; and to disseminate knowledge of the principles and methods involved.

THE YOUNG PEOPLE'S RELIGIOUS UNION

The Union was organized in 1896, and its purposes are to foster the religious life; to bring the young people of the Unitarian churches into closer relations with one another; and to spread rational views of religion and to put into practice such principles of life and duty as tend to uplift mankind. The cardinal principles of the Union are truth, worship and service. It maintains a field secretary to promote the organization of the young people and to extend the fellowship of the Union.

UNITARIAN WORD AND WORK

is regularly issued by the Publication Department of the American Unitarian Association on the first day of each month from October to June inclusive. Subscriptions can begin with any issue. The subscription price is 50 cents per year. The price of single copies is 7 cents. Address the Publication Department, American Unitarian Association, 25 Beacon Street, Boston, Massachusetts.

UNITARIAN WORD & WORK

The Monthly Bulletin of the American Unitarian Association, The National Alliance of Unitarian Women, The Unitarian Sunday School Society, and The Young People's Religious Union

Vol. 14 NOVEMBER, 1910 No. 2

EDITORIAL

WORD AND WORK is the only periodical directly and completely devoted to setting forth the nature and scope, month by month, of the work and plans of the national societies that represent the Unitarian cause. It is in truth both "Word" and "Work," for the messages of the editorial board on the first four pages vivify the chronicle of work on the subsequent pages. The information given in the sections under the names of the four co-operating societies is accurate and authoritative. Not only are the doings of the month recorded, but the projects which are engaging the attention of the societies are outlined. In October and November the edition of this bulletin was five thousand copies for each month. We desire to place the bulletin in every Unitarian household, and we ask the co-operation of our readers in doubling our subscription list in the course of the coming month. The subscription price is fifty cents, which can be sent to the Publication Department of the American Unitarian Association, at 25 Beacon Street, Boston.

THE Unitarian churches are organized, and maintain their national societies, to promote the diffusion of a certain habit of mind and principle of conduct. They are in the business of building up a certain type of character,—a type that is being illustrated and tested in the experience of a considerable number of American families, where integrity and honor, gentle speech, consideration for others, resolute industry, and public-spirited activity are transmitted from generation to generation. Nothing less than that is the mission of the liberal churches in America. Judged by that standard, by their power to increase happiness, freedom, refinement, and honorable serviceableness, these free churches prove themselves to be remarkably efficient.

RELIGION means different things to different minds. To some the word signifies certain sacred ceremonies, rites, vestments, utensils. To others it means public worship, church-going, and listening to sermons. To others it implies statements of doctrine or the acceptance of somebody else's authoritative opinion. To others it connotes ecclesiastical machinery, and giving money to keep that machinery going. To Unitarians it means noble living. It means unselfish habits, considerate manners,

public-spirited activity. The primary object of the Unitarian movement is to multiply honorable, happy, and useful lives through the influences of moral nurture and spiritual communion, by the uses of freedom, and by the inspirations of a practical idealism. The seed of the Unitarian sowing bears the expected harvest in the lives of many pure, refined, and successful men and women. Some seeds fall, indeed, on stony ground, and some are caught in the thorns or trampled under the feet of indifference or hostility, but more than a fair proportion of the seed of our scattering falls into good ground and brings forth fruit, some thirty, some sixty, some a hundred fold.

THERE are many ways in which the impulse to religion may be stirred, and which are widely utilized at the present time. Some souls are moved by symbolism,—by ritual, by beauty of color or of form; and many by the sense of organization,—by force of numbers, by external conformity and discipline. All these agencies may be legitimate instruments, and yet to none of them can the Unitarians confide their hope. We refuse to be entangled in the machinery of religion, because we confide in that form of faith which sets an individual soul face to face with a living God. "A Unitarian," said Dr. Peabody, speaking for our fellowship to the International Congregational Council, "is indifferent to the accessories of religion, because he is dominated by the desire for reality." Others may create more ornate churches, more impressive ceremonials, more substantial organizations; it is our desire to be acquainted at first hand with truth. It would be a vast misfortune if these free churches of ours were to set themselves to compete with more decorative communions in point of ritual or with more highly organized communions in ecclesiastical discipline. To us belongs the more sober, the more difficult, and the more exalted function of dwelling near the source of truth; of making religion practical; of preaching and living the more abundant life; "of encouraging the personal and direct approach, unmediated by any priest or form, of the individual soul to a living God."

WHAT is it in the traditions of the Unitarian churches that makes it almost inevitable that the people that come under their influence should be leaders in commerce, in education, in philanthropy, in the public service? The secret is disclosed when we remember that the liberal churches are those that are dominated by the ideals of freedom and by the desire for reality. The men who are trained in the liberal churches learn to think independently, to trust their own reverent reasons, to stand on their own feet. A church that claims authority over the thought of its members, and makes their beliefs only a quotation, cannot thus stimulate self-reliance. Devout members of the Roman or Anglican or Presbyterian communions may, indeed, become free men; but it is in spite of, and not because of, the teaching and atmosphere of their churches. The religious organization that serves society in eminent degree must give free play to the infinite variety of human capacity and aspiration. It must protect and foster the development of individual faculty and character.

The liberal churches, secondly, put their adherents into direct touch with the real sources of power. They encourage the personal and direct approach, unmediated by priest or form, of each man to the truth. The American people want in the leaders they trust the simplicity and sincerity which is natural to men who in their religious connections have learned to disregard accessories and to go straight to the centre of things.

The liberal churches further embody in their government, and their principles and methods, the democratic ideals that fit the traditions and atmosphere of American life. Churches that own the sway of an external or dogmatic authority are still in a measure alien to the religious climate of America. The American principle of "union and liberty, one and inseparable," is practiced most naturally and effectively in the churches of the Congregational inheritance.

THE vital importance of religious education was forcefully impressed upon our churches at the autumn meetings of the Unitarian Sunday School Society, held in the Second Church, Boston, on the last Sunday of October. It is difficult to realize that there can be any matter of deeper concern, or one that fronts us with a more imperative task. Youth is the plastic material with which the evolutionary forces most effectively work. As the child is moulded, the man is made. The inspiration of childhood becomes the lasting impulse of manhood's endeavor. The relation of this fact to religion, and religious evolution, is very clear. The impress of a religious ideal sinks most deeply into the sensitive mind of a child. A man's religion is usually but the fruition of seed-thoughts sown in his childhood. His ability to advance and attain depends very largely upon the fetters or the freedom which his early religious education gave to him. Often, to be sure, he breaks the fetters, but more often he prefers to wear them. Standing, as Unitarians do, for new ideas and ideals in religion, it is supremely necessary that we should implant them at that time when there is greatest chance of growth and fruition. In the Unitarian Sunday school the seed of liberal religion falls into soil most receptive and most promising of results.

IF anyone desires to do something that shall count most truly in the evolution of a life, and of life in the large, let that one enlist in the Sunday school cause. If he wishes to apply the principles of the liberal faith where most they will affect the future, let him join that company of workers who are engaged in directing the child's natural quest for truth into those channels that lead to religious reality. Or if, by reason of inability of any kind, he is not able to join the ranks of the active workers, let him bestow his large or little gift to assist those who are devoting themselves to the advancement of a cause in which he must surely believe, giving them larger range and resource. The Sunday School Society and the work it represents is one of the best of missionary mediums. While it is undoubtedly part of our work to plant churches in new centers of life, it is also and equally the part of wisdom to plant new centers of life in churches already existing. And this can be done most effectively and permanently through the Sunday schools.

Progress at the fringe of the liberal movement is useless when there is paralysis at the heart of it. What may we expect of our new churches, if the older ones, having the impulse and inspiration of a century's life and devotion behind them, deliberately lock the door of the future in their own faces by letting their Sunday schools dwindle down and die?

THE evening subject at the meetings referred to was, "The Church and the Future, and the Links Between." It was shown by the three speakers on that occasion that the Sunday school and the child constitute the two links that relate the church most intimately and vitally to the future. The church that helps the Sunday school to help the child to help the future is making surest impress upon the destiny of coming humanity. In no better way can it aid in the creation of the character that shall ennoble the life of the future.

The church that forgets the child will be forgotten. If it concerns itself only with adult life, and seeks to translate religion only into mature terms, it will die as easily as it tries to live. To neglect child life and child needs is like the action of the farmer who pays no attention to his garden crops when they are small, waiting fullness of growth before he exerts himself. It is little wonder that his crop should be as hard to find as the Sunday school of the church adopting a similar reserve of energy.

A church may feel absolutely sure that its folly will find it out. The Sunday school is the only guarantee of its perpetuity as a living organism. In it is life, and length of life, and life more abundant. The Unitarian churches of 1920 are meeting in the Sunday school rooms this year. Whatever of loyalty, faith, consecration will give power and progress to the Unitarian movement at the end of the next decade are being developed and cherished in our schools to-day.

SOME years ago a huge diamond, found in South Africa, was being prepared for presentation to the King of England. Much was written at the time concerning the elaborate and expensive facilities supplied for cutting it properly. For months the most skilled experts superintended the making of special machines and devices whereby it could be cut and ground into perfect form and brilliant radiance. No expense was spared to bring out its full beauty.

Yet how insignificant in real importance was that task to the work that is being undertaken by every Sunday school to-day. Its special mission is in cutting the facets of character in such way that they shall reveal the beauty of a human life. If it was worth while to spend great sums for the polishing of a stone, in what terms shall we be able to compute the amount that we may wisely expend upon the perfecting of character?

And if the fact of the stone being prepared for presentation to a king meant anything, how much more must mean the fact that every child-life given unto us for perfecting will some time be presented to the King of Kings? Is it not worth while to secure the finest equipment for the work? How can we possibly justify ourselves if we withhold from the Sunday school, which has this special mission in charge, any sympathy or support that will aid it in the full accomplishment of its transcendent task?

American Unitarian Association

Headquarters: 25 Beacon Street, Boston

Rev. Samuel A. Eliot, D.D., *President* — Francis H. Lincoln, *Treasurer*
Rev. Lewis G. Wilson, *Secretary* — C. L. Stebbins, *Publication Agent*
F. Stanley Howe, *Assistant Secretary*

Ministerial Personals

Rev. A. H. Winn has resigned at Troy, N. Y., to accept a call to Bell Street Chapel, Providence, R. I. Rev. Arthur M. Smith, lately professor of philosophy in Pomona College, has accepted a call to the Unitarian Church at Pomona, Cal., and Rev. P. M. McReynolds is to assist him in his new charge. Rev. Alfred Free has resigned at Morgantown, W. Va. Rev. H. H. Burch has accepted a call to the Unitarian church in Humboldt, Iowa. Rev. H. L. Pickett of Sandwich, Mass., has taken charge of the Unitarian Society in Boise, Idaho. The New England Fellowship Committee has recently admitted to Unitarian fellowship Rev. T. H. Marshall of the Congregational denomination, and Rev. E. M. Barney and Rev. F. Y. Crane of the Universalist communion. Rev. G. H. Howes, formerly of the Universalist church in New Bedford, Mass., has taken charge of Unity Home, New Bedford. Rev. R. H. Cheever, formerly of the Universalist fellowship, has accepted a call to Stoneham, Mass. Rev. J. H. Metcalf has resigned at Taunton, Mass., to accept a call to Winchester, Mass.

Finance

The Board of Directors at its last meeting appointed Rev. William Channing Brown to act as Financial Secretary of the Association for the balance of the current year. Mr. Brown stands ready to confer with church officers, ministers, and all interested workers with reference to the contribution of the churches to the national work. An effort will be made to determine just what part each church should take, and each church will be asked to adopt such methods of bringing this responsibility before the people that they may have full opportunity to discharge their obligations. Anyone interested that his own church shall do its part for the national cause is asked to communicate with Mr. Brown, at 25 Beacon Street.

The work of the Association for the current fiscal year, which ends on April 30th, 1911, should require upon a modest basis not less than $150,000. Of this sum the President of the Association has personally undertaken to secure $25,000 for the Pension Endowment. The income of the unrestricted endowment and the gifts of individuals may be relied upon for a considerable part of the remainder, but the churches through the regular channels of contributions must supply at least $60,000, unless the work is to be very seriously crippled. One-half of the financial year has now passed. In the remaining six months of the year the hearty co-operation of ministers and church officers with Mr. Brown should secure the money which the cause so well deserves.

Department of Foreign Relations

Rev. C. W. Wendte has returned from Europe to his duties as Foreign Secretary of the American Unitarian Association, and may be found at his desk in Room 3, No. 25 Beacon Street, daily. He is en-

gaged in preparing for the press the English edition of the Report of the late Berlin Congress, which will be issued about Dec. 1st. The summary and appreciation of this Congress, which Mr. Wendte wrote for the *Christian Register*, has been separately printed in a small pamphlet of 40 pages.

The Berlin Congress was the topic at the first meeting of the Boston Unitarian Club at the Hotel Vendome, on Oct. 12th. The speakers were Revs. Thos. R. Slicer and C. W. Wendte, and Principal H. C. Maitra. Ex-Gov. Long presided. There was a goodly attendance, and deep interest was shown in the addresses.

Rev. Dr. S. A. Eliot and Rev. Dr. C. W. Wendte were made honorary members of the Hungarian Unitarian General Synod at its recent session.

Heramba Chandra Maitra, principal of City College, Calcutta, and president of the Brahmo Somaj, or Society of Hindu Theists of that city, who was a delegate and speaker at the Berlin Congress of Free Christianity and Religious Progress, is now in this country on a fraternal mission to our Unitarian and other liberal churches. Mr. Maitra, who is a man of broad education and dignified character, and a speaker of ability and fervor, has addressed a number of our Conferences and Societies. He spoke at the Ministers' Institute at Marblehead, at the Boston Ministerial Association, the Unitarian Club, the South Middlesex Conference, the Monday Club, and the Cosmopolitan Club of Harvard University. He is to preach for Rev. C. F. Dole at Jamaica Plain, at Hartford for Mr. Sunderland, and at other places. He will also lecture at the Meadville Theological School, at Detroit, and take part in the Theodore Parker meeting in Chicago, on Nov. 15th. He sails from New York for England, in which country he has engagements awaiting him, on the 17th of November. Among his topics have been "The Brahmo Somaj, Its Ideals and Its Work," "Emerson in India," and "The Religion of the Future and India's Contribution to It."

Church Extension

The President of the Association has just returned from a trip to New York and Pennsylvania, attending the meeting of the trustees of the Hackley School, at Tarrytown, preaching at Lancaster, Pa., on Oct. 23d, the dedication sermon for the Priestley Memorial at Northumberland on Oct. 24th, and taking part in the Joseph Priestley Conference on the following day. On the first three Sundays of October he preached at Arlington Street Church in Boston, on Oct. 20 he conducted the funeral of Mrs. Julia Ward Howe at the Church of the Disciples, and on the last Sunday of the month he preached at West Newton and later laid the corner-stone of the new church in West Somerville.

The Secretary of the Association is still in the West, where he has been attending the State Conferences in the Mississippi Valley. These Conferences were held at Detroit, Mich.; Geneseo, Ill.; St. Cloud, Minn.; Davenport, Ia., and Wichita, Kan. He preached on the intervening Sundays at Des Moines, Ia., and Kansas City, Mo. He has now gone on to Colorado, Utah, Idaho, and Montana, with appointments at Denver, Pueblo, Salt Lake City, Boise, Butte, Helena, Great Falls and Livingston. He ex-

pects to return to Boston for the meeting of the Board of Directors on November 8th.

Rev. Charles F. Dole, D. D., lecturer on the Billings Foundation, is engaged in meeting a number of appointments in the Middle West. He began on Oct. 14th to 16th, at Ithaca, N. Y.; thence he proceeded to Meadville, Oct. 17th and 18th; Youngstown, Ohio, Oct. 19th; Ann Arbor, Mich., Oct. 21st; Madison, Wis., Oct. 23d and 24th; Minneapolis and St. Paul, Oct. 26th and 28th; Urbana, Ill., Oct. 29th and 31st; St. Louis, Mo., Nov. 2d; Columbia, Mo., Nov. 3; Lawrence, Kan., Nov. 5th to 7th; Manhattan, Kan., Nov. 8th; Topeka, Kan., Nov. 10th; Lincoln, Neb., Nov. 12th to 14th; Chicago, Ill., Nov. 15th; Iowa City, Iowa, Nov. 16th to 20th; Davenport, Iowa, Nov. 21st.

Rev. Henry W. Foote, Secretary of the Department of Education, left Ann Arbor, Mich., on Oct. 22d, and has been four days in Boston, delivering two series of lectures for the Tuckerman School. He is now in the South, and his appointments are as follows: Oct. 29th, Manassas, Va.; Oct. 30th, Richmond, Va.; Oct. 31st-Nov. 5th, Shelter Neck, N. C., and the North Carolina Circuit; Nov. 6th, Charleston, S. C.; Nov. 7th-11th, Penn School, S. C.; Nov. 13th, Atlanta, Ga.; Nov. 14th-19th, visits to schools at Camp Hill, Snow Hill, Tuskegee, Calhoun, Alabama; Nov. 20th, Chattanooga, Tenn.

The Field Secretary in the Canadian Northwest, Rev. F. W. Pratt, has crossed the mountains into British Columbia, and is engaged there in encouraging the two new societies in Vancouver and Victoria. His work in Calgary is meanwhile cared for by Rev. J. Edward Wright, D. D., who has also visited and preached for the Society in Winnipeg.

Rev. A. L. Hudson, formerly of Newton, Mass., will start this month upon a journey in the Southwest. He will give most of his time to the development of our cause in Texas, and he will also carry encouragement to groups of isolated Unitarians at Memphis, Tenn.; Hot Springs, Ark., and other points.

Rev. Bradford Leavitt of San Francisco, who is to supply the pulpit at Arlington Street Church, Boston, for the present month, will serve as a Billings lecturer in Southeastern Massachusetts. Eighteen appointments for week-day afternoons and evenings have been made for him.

The Field Secretary in the Middle States, Mr. Badger, has just returned from a visit to the churches in Morgantown and Wheeling, W. Va.; Pittsburg and Meadville, Pa,, where he has been consulting with ministers and church officers for the promotion of their work. The Field Secretary for New England, Mr. Brown, has given his time chiefly to the upbuilding of our cause at Derby and New London, Conn.; Pittsfield, Lawrence, Millbury and Dighton, Mass., and Wiers, N. H.

Field Reports

The reports of the Field Secretary on the Pacific coast are steadily encouraging. From Fresno Mr. Clayton reports the completion of the new building, which has cost something over $12,000. The building has been occupied since Sept. 18th, and will be dedicated very soon. New members are constantly joining the society, and the subscription for the maintenance of the church is steadily growing.

At Santa Rosa the attendance has markedly increased since the settlement of Mr. Turner. The Alliance has renewed its activity and a boys' club has been formed. Mr. Turner, besides conducting Sunday services, is giving Friday evening lectures.

The settlement of Rev. Arthur M. Smith at Pomona fills the only vacancy in the Pacific department. All the churches now have active leaders, though in two cases, Palo Alto and Alameda, the relation is that of a supply rather than that of a settled minister. Mr. Reed, the minister of the Palo Alto Society, has been ill, but hopes to take up work again in December. His pulpit meantime is being supplied by Rev. Florence Buck. Mr. Cruzan is in charge of the work in Alameda. The new chapels at Eureka and at Woodland are nearly completed, and there is increasing attendance at the services held by Mr. Duerr, of Everett, at Tacoma.

The report of the Field Secretary for the Icelandic work, Rev. R. Petursson, describes his tour through the northern section of Manitoba, above Lake Winnipeg, where he visited the Icelandic societies at Arnes and Huansa, holding public worship, visiting among the families, and confirming the children. He will make another visit to the settlements in February, after the fishermen have returned from the winter fisheries.

On the 25th of September last Rev. A. E. Kristjansson was ordained and installed minister of the Icelandic Unitarian Church at Gimli. The other three Icelandic Unitarian ministers, Mr. Petursson, Mr. Arnason of Winnipeg, and Mr. Solmundsson, formerly of Gimli, took part in the service, and Rev. W. A. Vrooman of the church in Winnipeg brought fraternal greetings.

Rev. Risto Lappala, our representative among the Finns, has reached his headquarters at Duluth, and in company with Mrs. Lappala is holding services practically every day among the Finns in northern Minnesota and Michigan. He finds quick response and a large interest in his message.

Department of Comity and Fellowship

A joint meeting of the Congress of Religion, the National Federation of Religious Liberals, and the Free Religious Association of America will be held in Chicago at the Abraham Lincoln Centre, Hull House, Sinai Synagogue, Oakwood Boulevard, beginning on Nov. 15th, and continuing until the 18th. The call for this gathering has been signed by one hundred or more leading citizens of Chicago, of all creeds and churches. The general topic discussed will be, "Theodore Parker, Fifty Years After." The speakers will treat of the causes in theology, social reform, etc., to which the great Boston preacher gave his life, from the standpoint of present-day needs and opportunities. Among those who are expected to participate are C. F. Dole, E. D. Mead, Chas. W. Wendte, Chas. F. Carter of Hartford, Jenkin Lloyd Jones, Jane Addams, H. C. Maitra of India, Celia P. Wooley, F. C. Southworth, H. W. Wilbur, Rev. C. E. Beals, Rabbis Hirsch, Fleischer and S. S. Wise, and others to be announced. A general invitation is given to all interested.

National Alliance of Unitarian and Other Liberal Christian Women

Headquarters: Room 10, 25 Beacon Street, Boston, Mass.

Miss Emma C. Low, *President*
153 State St., Brooklyn, N. Y.

Mrs. Lucia Clapp Noyes, *Treasurer*
11 St. John St., Jamaica Plain, Mass.

Mrs. Emily A. Fifield, *Rec. Sec.*,
4 Ashland St., Dorchester, Mass.

Mrs. Robert H. Davis, *Cor. Sec.*,
19 East 44th St., New York

Miss Florence Everett, *Clerk*. Office hours 9.30 a.m to 4 p.m.

It is quite certain that the new Manual will be the centre of interest for branch meetings this month. The report of the Corresponding Secretary should be carefully read by those who did not hear it at the annual meeting. It is a comprehensive and clear statement of the present condition of the Alliance in the different sections of the country.

Sixteen new branches are to be welcomed and brought into close relation with the whole national body. From Sanford, Me., to Vancouver, British Columbia, and down to Woodland and Eureka, Cal., is a long stretch, but correspondence is easy and the postal service good, and letters will be welcomed by all these new branches. Our fellowship must not lag or be confined to interchange of articles for fairs, but each new group of women must be made to feel that they have taken a forward step in becoming a part of a larger organization in which they will have opportunity to take an active part.

Every branch has new members, and everyone should thoroughly understand the character of the organization which she has joined, and not only make herself conversant with the purpose of the Alliance, but with the methods by which its aims are accomplished. It is well for all to refresh the memory by re-reading the Constitution, that they may clearly understand that they are working for the "quickening of the religious life of our Unitarian churches," and that loyalty is demanded for all denominational interests.

At the meeting of the Executive Board held on Friday, Oct. 14th, representatives were present from New Hampshire, Massachusetts, Rhode Island, New York and Colorado, twenty-seven in all.

Much active work is not yet done by the committees, but many plans are maturing. The Study Class Leaflet promised in the spring is now ready and may be obtained at headquarters. It is "A Study of Social Questions," prepared in response to requests for such a leaflet. The topics are full of suggestion and furnish material for many discussions at Alliance meetings.

The Cheerful Letter Exchange reported sixteen new committees formed and increasing interest in the department for home study.

The Post Office Mission Committee emphasized the importance of local distribution of Unitarian literature in church and neighborhood, believing that good results will thus be obtained, as well as by advertising. Mrs. St. John of Philadelphia was authorized to meet the Post Office Mission Committees of the Middle States in New York, as was done last year.

The Committtee on College Girls is greatly encouraged in its endeavors. There is prospect of Unitarian preaching at Vassar and at Smith College a Unitarian Club has been formed.

The report of the Southern Committee showed that in the Florida-Georgia circuit Rev. Mr. McHale has been working energetically at every point, and has now regular appointments at Bristol, Rock Bluffs, Greensboro, Mt. Pleasant, Apalachicola and State Line, Fla., and Faceville, Ga. Much interest is manifested throughout the field where Mr. Gibson has in the past labored so indefatigably.

In North Carolina the work has gone forward through the summer without interruption. Even the serious accident to Mr. Key at Goldsboro, on his way to Pink Hill, did not prevent him from keeping his engagement, though suffering extremely from the injuries he sustained. It is hoped that they may not prove more serious for his having carried out his purpose of keeping his appointments. Mr. Cowan's work is kept up regularly and with his customary interest and zeal.

(Readers of *The Register* will remember that Mr. Key narrowly escaped from the burning hotel at Goldsboro, losing watch, money and clothing, and injuring one leg severely. —*Ed.*)

A Junior Alliance has been formed at Wellesley Hills, Mass., making twenty-seven in all.

Mrs. Arthur D. Stevens of Jacksonville, Fla., was elected a member of the Committee on Appeals.

The Corresponding Secretary of the branch at All Souls', Roxbury, Mass., is Miss Sara K. Bates.

The Secretary of the branch at Sandwich, Mass., is Mrs. Mary Johnson.

Mrs. Keezer, director for Colorado was welcomed, and made brief but interesting remarks concerning conditions in her section.

Attention was called to the enlarged and improved form of WORD AND WORK. Copies will be sent by the Alliance to officers of branches, as heretofore, and all members of Alliance branches may subscribe at the club rate of twenty-five cents a year.

At a meeting in London of women who attended the World's Congress, it was decided to form an International Committee, with representatives from each country. On the part of the Alliance the following members were appointed: Miss Emma C. Low, Brooklyn, N. Y.; Mrs. C. E. St. John, Philadelphia, Pa.; Mrs. Mary P. Wells-Smith, Greenfield, Mass., and Mrs. H. H. Weller, Montreal, Canada. The duties will be stated later.

Miss Marquand, President of the Alliance branch in Newburyport, Mass., was a member of the American party attending the International Congress, and presented the official address of greeting sent by the National Alliance to the women of Berlin. Miss Marquand, who originated and carried through the Friendship Calendar given to Miss Low last year, brought back with her as a gift to the Alliance a handsome album of views illustrating the entire trip. This, with the album containing portraits of the early Alliance officers, are new attractions at the Boston headquarters.

The thanks of the Executive Board were voted Miss Marquand, to whom the whole Alliance is indebted.

Miss Burt, an Alliance Director, in a short account of the Congress, says:

"The spirit pervading the meetings at Berlin was one of intense earnestness, and the Americans were constantly surprised by the large number

of German *men* in attendance and at the absorbed interest that they displayed. That such meetings will materially assist in forwarding the movement for universal peace is evident by the warm response of 'Hear! Hear!' and 'Hoch! Hoch!' that greeted any mention of the words."

The coming year is especially rich in subjects for Alliance meetings, with the centenaries, birthdays, and the remarkable papers of the International Council at Berlin, beside the personal accounts which many of the Alliance women can give of the trip. It is probable that most of the important papers by distinguished foreigners will be available in this country, and Mr. Wendte, at 25 Beacon Street, Boston, will doubtless furnish any information that may be desired by the branches. The reading and discussion of these papers will provide most interesting and instructive programs. A paper on "The Cheapening of Religion," by Mr. James Fagan, in the *Atlantic Monthly* for October, is also enlightening for Alliance women, with much food for thought.

English journals and illustrated papers have been giving much space this month to the centenary of Mrs. Gaskell, the novelist, author of the famous "Cranford," which America, from Maine to California, knows and loves quite as well as England. To Alliance women this anniversary has a special claim, aside from its literary interest, on account of Mrs. Gaskell's ancestry and religious affiliations. Through her mother she came of sturdy Puritan stock, with strong Non-Conformist principles, and from her father, Rev. Wm. Stevenson, who was a Unitarian minister settled near Manchester, she inherited not only her literary ability but her pronounced liberal ideas in religion. She was brought up by an aunt in the prim little Cheshire town of Knutsford, now one of England's literary shrines, which provided the material for "Cranford." Here in her honor the Gaskell Memorial Tower has been erected and "Cranford" celebrities located as far as possible. Manchester, the home of her married life, has unveiled a beautiful tablet in the Cross Street Unitarian Church, of which her husband, Rev. William Gaskell, was minister. She gave generously of that real kindness and charity which marks the Unitarian belief in the brotherhood of man, and her influence was widely felt in the better understanding of what the Unitarian faith stood for in England. Any Alliance branch can arrange an interesting program on the two recent centenaries,—those of Florence Nightingale and Mrs. Gaskell.

Officers of branches are urged to make more practical use of their local directors, who are the connecting link between the branches and the National Board. Strange as it may appear, there are often branches who do not know even the name of their Director, and this through no fault of that officer. Presidents, on receiving the new Manual, should familiarize themselves, as far as possible, with the changes made and make mention of such at the next meeting. The trouble is that branch officers, with little information themselves, give still less to the individual members, relying mostly on the necessarily brief paragraphs in WORD AND WORK, and these often largely omitted for lack of time

in the program of the afternoon. Some Directors feel that an invitation should be sent them to visit a branch, or to attend special meetings, and although not necessary, it is, perhaps, a courtesy to do so. It is pleasant for a Director to feel that she is welcome and wanted at each and every meeting, as often as she can come. It is at the meeting of the Executive Board of the branch, however, in answering questions, outlining work, planning programs, explaining appeals and bringing the latest news, that the Director can really do the most good, and to these, rather than to the open meetings, she should be asked, if a choice must be made. In the general meeting, with its prearranged program, there is little or no opportunity to consult the Director or to obtain her opinion. It is hoped during the present season that the Directors will come into a still closer touch with the branches under their charge, a desire that the Directors themselves are anxious to carry out.

Several inquiries have been made as to the best time for a branch to hold its annual meeting. As the annual meeting of the National Alliance is held in May, and the financial year begins May 1st, it is desirable that branches should do the same. Statements for the Manual are due June 1st, and should include the names of officers as they stand for the coming year. Elections after that time necessitate changes after the Manual is issued.

The Unitarian church in Glasgow, Scotland, is this month celebrating its hundredth birthday. The church was founded when Unitarians were more than likely to be deprived of civil rights, if not to undergo worse punishment. The Jubilee of the Scottish Unitarian Association falls also at this time, at which the English Alliance, or League branches will doubtless be represented.

Two branches in Massachusetts have lately lost their church buildings by fire, the Third Church in Cambridge and the church in Marblehead. Such a loss is a severe blow to both Church and Alliance, and the sympathy of every branch should be given to them.

The branch at Calgary calls to the kind attention of all other branches, a Christmas Sale, to be held in Calgary about the middle of December. Contributions of any saleable articles will be most gratefully received. These should be mailed to Miss Christie, 530 Fifteenth Avenue West, Calgary, Alberta, Canada.

The appeals stand as follows:

Woodland, Cal.	$485
Eureka, Cal.	385
Morgantown, W. Va.	700
Meadville students	250
Pacific School students	250
Green Harbor, Mass.	400

All women should be grateful for the long and noble life of Julia Ward Howe, so peacefully ended on Oct. 17th, and none more than the women of the Alliance. Conspicuous in every good cause, Mrs. Howe was a leader in liberal thought and closely identified with the Unitarian Church and Alliance, which she loved. The whole world recognizes her as the most remarkable woman of her time, and the Alliance is proud to claim her.

Unitarian Sunday School Society

Headquarters: 25 Beacon Street, Boston; 175 Dearborn Street, Chicago

Rev. William I. Lawrance, *President* Richard C. Humphreys, *Treasurer*
Louisa P. Parker, *Clerk* John H. Edwards, *Chairman of Finance Committee*

When the President of the Unitarian Sunday School Society had finished his address before the Religious Education Association, in Nashville, last March, it became evident that the one suggestion which had most impressed those present was that teachers in Sunday schools might be paid for their services. After a somewhat excited debate, testimonies were asked for, and churches in many widely separated parts of the country and representing most of the better-known denominations, reported that they thus compensated some or all of their officers and teachers. Since then the President has taken part in many debates on the subject, and has had correspondence about it with people of other denominations. A correspondent, occupying a high position in the Sunday-school world, himself of the Presbyterian body, writes: "I think your experience in the handling of paid teachers furnishes a positive contribution to Sunday-school methods. We are not all of us ready yet to make use of it; but I for one shall see that it is not lost sight of."

There are certain objections raised against this procedure, most of which are easily met. Its cost need not trouble even comparatively poor congregations, as the pay the teachers receive need not be large, may, indeed, be very small, and must in almost every case be wholly insufficient to be regarded as adequate compensation for the service rendered. People who cheerfully meet the cost of the culture of their children in music, art, dancing and other accomplishments, should not flinch when it is proposed to provide in similar ways for their education in religion. Once convince them that such procedure is proper, and men and women will be ready with the necessary means.

Just there lies the difficulty. We are creatures of habit, not only in our acts but in our processes of thought, and even in our imagination. People brought up under the influence of the Society of Friends come to look with horror upon what they call "the hireling ministry." To them the preaching of the Word should be wholly a labor of love, the preachers receiving therefor no compensation, but supporting themselves by other activities. If it were the custom in any land or community for the public schools to be taught by unpaid volunteers, the suggestion that they receive a salary would at once rouse an opposition amounting to moral repugnance.

So it is with teaching in the Sunday school. So far in the history of this institution, officers and teachers have donated their services. The proposition to pay them must meet and overcome the accumulated traditions of generations before it can have calm consideration and be decided on its merits. People will imagine such a course to be a concession to the supposed mercenary spirit of an age all too prone to selfishness. It is even feared that teachers already in the ranks and doing acceptable work will be corrupted by the introduction of the paid system. It is this supposed moral danger that arouses the greatest

apprehension and stirs up the bitterest opposition.

To those who thus fear, it should be a sufficient reassurance that ministers and public school teachers, doctors and nurses, missionaries and parish visitors, in unnumbered multitudes, pursue their beneficent work uncorrupted by their salaries. Not infrequently one hears the exhortation that teaching should be done without cost in order that it may be "in the spirit of Jesus," forgetting that it was he who sent his disciples forth unprovided with the very necessities of life, since "the laborer is worthy of his hire," and should be cared for by thoes he serves.

The real reason for compensating teachers, where such reason exists, is not, however, that a service has been rendered and should be paid for, but that the work of religious education must be established on a firm basis. The smallest payment is enough to accomplish this. On the one hand it places the Sunday school among the world's serious enterprises, and so gives it a needed standing among men of affairs, parents, and even children. On the other hand, it makes it possible to enter into a binding contract with the teachers, thus securing a regularity of attendance and a seriousness of effort not always obtainable by the voluntary method. So long as human nature is what it is, men and women will feel that they whom they voluntarily serve should be appreciative of their efforts and should not criticise an occasional omission of that service. Truly, a teacher who has taught efficiently and lovingly for nine successive Sundays cannot be severely chided for being unexpectedly absent on the tenth. Yet, every superintendent knows that on that one day her class may become so demoralized as to undo the work of the previous nine faithful Sundays.

This irregularity of teachers under the voluntary system is a serious matter. The adult imagination perceives without difficulty that a minister's unexpected absence from the pulpit is a calamity; the congregation gathers, waits, wonders, disperses. Yet, in such a company of adults may have been several any one of whom could have read a Scripture passage, perhaps, a prayer and sermon. And every one present was capable of thinking his own thoughts, or would have been benefited by a quiet hour amid sacred surroundings. Yet the failure of the minister to keep his appointment is regarded as most unfortunate. What then shall we say of the teacher's failure to keep her appointment with her class? The pupils cannot take her place, or even spend the hour profitably with their own thoughts. Whatever loss it may be to the morning congregation to be preacherless, it is a graver loss to the class to be teacherless. No lesson, disorder; or, a hastily summoned substitute, who makes a brave but ineffective effort to fill the unfortunate gap. And there are the little ones, not merely missing a bit of valuable instruction, but getting a positive lesson in the general worthlessness of religion. They know that their teacher of arithmetic and geography would not fail to be in her place, but then, arithmetic and grammar are important matters, while the Bible and religious history are not. Who shall say how many lessons, how many years, it will require to erase this impression from the child's mind!

Then, too, there is the unprepared teacher; she is present but without

her lesson, a fact the bright pupils are quick to observe. Again it seems ungracious to chide her for the neglect. Has she not been prepared many times previously? Has she not spent many hours in former preparations, hours of labor, of which her pupils know nothing, and their parents care nothing? Who can blame her for an occasional neglect? True, but it is not a question of blame, it is only a question whether or not these young minds shall be adequately instructed and their young lives properly moulded. Courtesy and all kindly considerations should never fail, but efficiency must be secured.

Here is the crux of the whole matter. Is it or is it not important that religious education be given to our young people? Is it or is it not important that the earliest impressions they get of religion shall represent it as worthy of as much respect as we pay to business, to public school education, or to the so-called accomplishments? Here is a church that pays fifteen hundred dollars a year for its choir, and feels it a hardship that it is called upon for one hundred dollars for the support of the Sunday school. Here are parents who cheerfully pay two dollars for a single piano lesson, and feel that they cannot afford twenty-five cents for a text-book on the Life of Jesus. Again be it said that the fault is largely that of an untrained imagination. It is not that we deliberately neglect the moral and spiritual welfare of those we most love, it is that we have not given the matter adequate consideration.

The paying of teachers is not a *sine qua non* of good Sunday-school work. All the good schools that have been, and that are, utterly refute that, and in multitudes there rise before us the holy company of faithful men and women who have given their best years to the work, testifying that the love of children and the satisfaction of service are pay enough and to spare. Again, then, let it be said that *compensation* is not the end sought. Few schools could adequately recompense their teachers for the time they spend, even at a common laborer's wages, and no one imagines that a few dollars represent the value of any good teacher's influence.

What, then, is the gain proposed in this rather new proposition to pay teachers a salary? One gain expected is that it will give to the teachers a new sense of obligation. The writer has had testimonies from teachers of long and noble service, who have passed from the voluntary to the compensated system, that reasons for remaining away from their classes under the former have not prevented their being present under the latter rule. They thought they were conscientious before; but the new obligation secures their presence in the school with a new certainty. This of itself is an untold gain. The same effect is seen in the preparation for teaching the lessons. Where compensation is given another call of honor is heard, and work is about certain to be more thoroughly done. It is not to be supposed that any rule will work in every case. But experience has shown what knowledge of human nature should lead us to expect, that a payment for services, however small, together with a written contract to perform those services faithfully, does lead to an increased devotion and efficiency.

Another gain is that the paid sys-

tem impresses on the minds of church officers and specially on the minds of the parents the fact that religious education is a matter of real importance, no mere play or amiable philanthropy, but a genuine part of the necessary work of life. To accomplish that is to reach the heart of the problem. Churches do not wilfully neglect the greatest opportunity they have, and parents are not indifferent to the highest welfare of their children. Their minds need informing and their imaginations need quickening, however, until this matter of religious education comes to its own. And experience has shown that in no other way can the real value of anything be brought home to the average man or woman as it can by the business route. What men pay for they will value, and, equally important, what they pay for they will expect to be properly delivered. When our churches come to demand adequate teaching in the Sunday school as they now demand adequate preaching in the pulpit, and when parents learn to expect as thorough work in religious education as they now get in the public schools, a new day will have arisen in the Sunday school, and in the religious and moral world.

Again, while we are thinking of teachers, committee-men and parents, let us not forget the children. What impressions are we making upon them? When they contrast the disorderly Sunday-school room, the inadequate equipment, the lack of order, the irregularity of attendance of teachers and their often unpreparedness, with what they are accustomed to see five days in the week in the public school, we must not be surprised if they conclude that religion is of comparatively slight importance, and, upon arriving at adolescence, act upon that conclusion by withdrawing from the school and the church. Let them see religion treated seriously, and the school of religion adequately equipped and supported, and other and more pleasing results may be expected. But to us in whose hands the matter now rests there comes the imperative demand that we give proof of the faith that is in us, so that when we say that we regard religion as the one greatest human interest, that we love children above all other earthly blessings, that we really want our children to grow up into normal religious lives, and that we believe that the way to secure this end is through religious education, we shall act upon that profession. No time is too long, no expenditure too great, no work too hard, no preparation too elaborate for this, the highest and holiest privilege we have been given.

Young People's Religious Union of the Unitarian Church

Headquarters; Room 11, 25 Beacon Street, Boston

Rev. Henry H. Saunderson, *President*

Miss Grace R. Torr, *Secretary* Mr. O. Arthur McMurdie, *Treasurer*

Board of Directors

Because of the absence of the president in Europe, the September meeting of the board of directors was held late in the month. The meeting was held in room 11, at 25 Beacon Street, Boston, Mass., on Tuesday afternoon, Sept. 20, 1910, at half past two o'clock.

President Saunderson presided, and there were present: Mr. Bates, Miss Burrage, Miss Cline, Mr. Lyon, Mr. McMurdie, Miss Simmons, Mr. Wilson and the Secretary. After routine business, the publication of Word and Work was thoroughly discussed.

Mr. C. L. Stebbins, publication agent of the American Unitarian Association, was present, by invitation, to go over the details with the board of directors. It was voted to approve the plans for the co-operation of the Young People's Religious Union with the other national societies in publishing Word and Work, and that the Young People's Religious Union guarantee at least 800 subscriptions for the year 1910-11. Also it was voted to authorize the president to act for the Young People's Religious Union in carrying on the publication of Word and Work.

The October meeting of the board of directors was held in the same place on Oct. 4, at 2:30 o'clock. President Saunderson presided, and there were present: Mr. Bates, Miss Burrage, Miss Cline, Mr. Lyon, Mr. McMurdie, Miss Simmons and the Secretary.

After routine business the matter of "student assistants" in college towns was taken up. In order that the work might proceed during the course of the college year, it was voted to make available $400 of the reserve fund until the contributions for "student assistants" come in. This $400 is to be expended at the discretion of the President and the Field Secretary.

Word and Work

All those who receive Word and Work through the Young People's Religious Union are requested to act upon the letter recently sent to all persons on our mailing list. It is now generally known that the regulations of the United States Post Office Department forbid publications to carry at second class rates other than regular paid subscribers. That is why we urge our people to act promptly in this matter. The letter follows:

Dear Friend:

We sent you the October number of Word and Work, and now write to ask that you become a regular subscriber at the special club rate of 25 cents a year, which is one-half of the regular subscription price.

For some years Word and Work has been published jointly by the American Unitarian Association, the Women's Alliance and the Young People's Religious Union. The three societies have shared the expense, and each society has mailed copies to those on its own mailing list. Postage alone

on the entire edition has amounted to some hundreds of dollars a year.

A new plan is now being put into operation. WORD AND WORK has been enlarged and improved. The Sunday School Society becomes one of the organizations represented. The October number has shown you the attractive form in which it now appears. Application has been made for the privilege of mailing it at "second class rates," the rates at which regular magazines are mailed. This will save hundreds of dollars in the cost of mailing.

But to do this we are required by the United States Post Office Department *to have a list of actual subscribers.* We therefore ask you to become a regular subscriber, at the special price of 25 cents a year.

Young people's societies are requested to send in the names of their officers as subscribers. Names other than those of officers may be added at the reduced rate. It is not necessary that the money for these subscriptions be sent now. *But we do need the names immediately,* in order to secure the second class rate of postage.

GRACE R. TORR,
Secretary.

Life Membership

The Life Membership list has been increased by one since the October issue of WORD AND WORK. The additional name is that of Miss Caroline S. Burrage of West Newton, Mass., making our present number 163.

It is noticed that hardly a month goes by without additional names being reported in this column.

A Life Membership costs ten dollars; but any who do not care to make even that contribution and are desirous of assisting the work of the Unitarian young people are privileged to donate smaller sums to the Memorial Fund, created in memory of three or four loyal and interested Unitarians, and contributions of one dollar and upward will be received in memory of any other friends. The principal of this Memorial Fund is kept intact, (like the Life Membership Fund), the interest to be used for the general purposes of the work.

Notes from the Field

Los Angeles, Cal.: "The Young People of the Universalist Church and the Los Angeles Fellowship have, with the young people of our church, organized the Liberal Young People's League, and are carrying out settlement work; we intend to establish a centre in Utah Street here, where one is badly needed, and for that purpose we have been busy with ways and means of raising the necessary funds to start with. Our ultimate plan is to make this League the centre for all liberal churches in Southern California, but we cannot at present. Within our own church we have a young people's class in religion and ethics, led by your former Secretary, Miss Emma Ross, and we all find her a most interesting person."

Des Moines, Ia.: "The program of Unity Guild last year consisted of a study of Shakespeare's plays, led by Miss Von Petzold, and a study of Prof. William James' book, 'Varieties of Religious Experience.' The Guild took charge of a table at a sale held by Unity Circle and realized some profit. The members of the Guild have helped serve at several suppers given by Unity Circle, and the money for the tickets of those who served has been given to the Guild."

Topeka, Kan.: "Our young people

are mostly in the high school and college, and are therefore very busy, as well as alert. They have no time to do much study on their own account in union work, so their leader needs to be prepared and equipped in such a way as to stimulate them to express their own opinions about things and thus stimulate the interest of self-expression."

Bridgewater, Mass.: "We voted to hold meetings twice a month on the first and third Sunday evenings, and to have as many socials as the Social Committee shall deem advisable. A new constitution was drawn up and the club changed somewhat in order to include the younger members of the society."

Channing Church, Dorchester, Mass.: "The Channing Union has had, on the whole, a most successful year. The monthly Sunday evening meetings have proved a great adjunct as a means of interesting the young people, and will no doubt be continued next year."

Hyde Park, Mass.: "Our principal aim just now is to interest the young people of our church in the Y. P. R. U. Although we have 30 members, they are not all active ones, and do not all attend the meetings regularly. We have started a Bible Class for young ladies, and are taking up the study of Unitarianism by James Freeman Clarke; our teacher makes the lessons very interesting. We hope to get a class started for the men of the church, but that is not so easy to do."

Detroit, Mich.: The minister here writes: "You will be glad to know that I have organized a Y. P. R. U. in my church here. Last night twenty-three young people gathered in my house, and initial steps for organization were perfected. Our first formal meeting for election of officers, adoption of the constitution, etc., comes next Sunday."

Cincinnati, Ohio (German St. John's Church): "For almost a year our society was not much of a success. Then Rev. Mr. Saunderson lectured to us, and since his visit our society seems to have new life. We have revised our constitution and have elected our officers for the year and are beginning anew. Each and every member seems to be enthusiastic, and I am sure our Union will be a success. We are contemplating a systematic study of the Bible for our fall and winter work."

Portland, Ore.: One of the members of the Young People's Fraternity visited Boston last year and attended young people's meetings in various places; as a result she has brought back to her home church considerable enthusiasm along all lines of church activity. She writes thus: "The experiences of last winter in the East taught me to know the value of the coming together of the various unions. I believe we are six hundred miles from the nearest union. At present we are arranging for monthly joint meetings with a Universalist Young People's Society here in our own city."

Germantown, Pa.: "Our concert was a great success, and we realized $150, all of which is now spent. It was spent wisely, however. Fifty dollars were given to the trustees of the church, and fifty more to our club for working boys and girls. The other third we kept ourselves, to help pay the expenses of the Vesper services, of which we had charge during last winter."

Bellingham, Wash.: "Our local branch is composed largely of teachers and Normal School students. The Normal School, although supposedly under State law, is distinctly Presby-

terian in its atmosphere, and an attempt is made to save all brands from the burning through the agency of an antiquated Presbyterianism. Despite this, out of some hundred students leaving the institution to teach last year, nearly 10 per cent. went forth as avowed Unitarians. Under the circumstances we looked for a small class this year, but we start with about fifteen. At the first social event of the Young People's Society for the year Prof. Romine of the Normal School, one of our trustees, will lecture upon his recent trip to Bermuda, where he was stationed for biological work. The lecture will be illustrated by stereopticon slides prepared from photographs taken by Prof. Romine. This lecture will be especially for the Normal students, with the opening of the fall term, and the lecture will be followed by an informal reception. The course of study for the year will be Gould's 'Beginnings.' "

Toronto, Canada: "At the last annual meeting the reports of the various committees were very encouraging, and showed the Unity Club to be in a flourishing condition. During the year there have been held six suppers, seven lectures, an At Home, a musicale, and a dramatic recital, the proceeds of which were donated to the Hospital for Sick Children. The club furnishes the flowers for the church services and supports a cot at the Lakeside Home for Sick Children."

Union-at-Large

The work of the Union-at-Large is to be continued this year, and new names are solicited for the purpose. Every year a large number of young men and women leave home for school and college, and desire to be kept in touch with Unitarian thought and literature. Especially is this true if there is no Unitarian church in the new abode.

It is expected that every minister and union secretary will bear this in mind and send the names and addresses of any absent young people to headquarters. WORD AND WORK is sent monthly, as well as some suitable tract and an occasional letter. Any changes in the addresses of former members will be welcomed. If you are not a minister, a union secretary or other officer, it would be an act of kindness to send the names of any young people away from home, either at school, college, or for business purposes. Address Room 11, 25 Beacon Street, Boston, Mass.

That the literature sent is appreciated and is filling a real need is shown by many of the letters received. One member recently wrote: "The sermons are a great help and source of pleasure to me."

At the Michigan Unitarian Conference, held in the First Unitarian Church in Detroit, Mich., recently, Rev. Henry W. Foote, the Field Secretary, gave an address on "The Cause of the Young People's Religious Union."

The fall meeting of the Boston Federation will be held in Brighton, Mass., on Sunday, Nov. 27.

PROGRAMS.

Have you sent your year's program to the National Secretary? She would be glad to have one or more copies.

We have numerous calls for sample programs, so are able to dispose of as many as could be spared, being passed on to many inquiring for helpful suggestions as to topics, etc.

Even if the program be a typewritten one, it would be fully as acceptable.

ADDITIONAL NEW BOOKS

Oh, to be Rich and Young!

By J. T. SUNDERLAND

This book is a glowing paean of the spirit. It is a ringing proclamation of the greatness of the human soul, and of its power to triumph over physical conditions. Its splendid optimism is full of uplift for both old and young; it is a most effective antidote for pessimism in every form. With a persuasive yet commanding voice it summons its readers from the things that are trivial to things that are substantial, from the things that perish to the things that endure. It is exactly the word needed in too materialistic an age to point men to the real sources of hope and strength and joy in life. Attractively bound in ornamental cover, the volume is particularly attractive and appropriate for gift purposes.

$1.00 net; by mail, $1.08.

Ulrich Von Hutten

By DAVID STARR JORDAN

Four centuries ago began the great modern struggle for freedom of thought which has made our modern civilization possible. Dr. Jordan here gives something of the story of a man who in his day was not the least in this conflict, Ulrich Von Hutten. This "Knight of the Order of Poets" was a venturesome, free-born spirit of the time of the Protestant Reformation in Germany, and the embodiment of its rebellious attitude toward the authority and ecclesiasticism of the Church. By temper and character unqualified, perhaps, to accomplish any great or specific good, he took a valiant part in keeping alive and spreading the flame of religious and intellectual freedom.

60 cents net; by mail, 66 cents.

A new edition

Poetry, Comedy and Duty

By CHARLES CARROLL EVERETT

This volume is generally acknowledged to be one of the most important and valuable that Dean Everett ever wrote. The object of the author has been to bring out what seemed most essential in regard to poetry, to comedy, and to duty, and to associate with it in each case one or two other aspects of the subject thus selected that seemed most important and interesting. For instance, the study of "The Philosophy of Poetry" is introduced by a consideration of "The Imagination" as poetic faculty, and is followed by chapters in regard to certain aspects of nature and life in which poetry has found its most abundant material and some of its highest aspirations.

$1.20 net; by mail, $1.32.

A new edition

Unitarianism in America

By GEORGE WILLIS COOKE

A complete, impartial, and candid record of the origin and growth of American Unitarianism, with accounts of its organization, its progress, and its relation to all present-day movements for social and religious betterment. The author has made long and thorough examination of original manuscripts and journals, as well as many magazines, newspapers, and printed reports of various kinds. The result has been to bring together much valuable material heretofore to be found only in widely scattered sources. This edition, revised to 1910, has been printed without illustrations, except for the frontispiece of Channing, and the price reduced from $2.00 net.

$1.50 net; by mail, $1.67.

Any of the above books will be sent on approval for examination, with the privilege of return if not found entirely satisfactory

A NEW BOOK CATALOGUE NOW READY. MAILED ON REQUEST

PUBLICATION DEPARTMENT

AMERICAN UNITARIAN ASSOCIATION

25 BEACON STREET, BOSTON